WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VII. [THOMAS HASTINGS, Editor.] UTICA, TUESDAY, JULY 27, 1830. [HASTINGS & TRACY, Printers.] No 30.

COMMUNICATIONS.

SEAMEN'S FRIEND SOCIETY.

The meetings that gave rise to the following circular, were briefly noticed in the last Recorder:—

CIRCULAR.

Dear Sir—The American Seaman's Friend Society, believing that the objects of their Association are duly appreciated by the virtuous, enlightened and patriotic of our fellow-citizens, do suppose that their disinterested efforts are as clearly called for on the behalf of those who are employed upon our *internal waters*, as those who are engaged upon our *seaboard*. Impressed with a conviction of this truth, they have felt no small degree of solicitude on the subject, and have thence been led to inquire after some system of measures adapted to promote the comfort and well being of those who are employed on and about the Erie canal and the western lakes.

As the result of their efforts in regard to *sailors*, they have witnessed in this class of our countrymen a growing elevation of character, an increasingly considerate attention to their own pecuniary interest, (a subject to which they had heretofore been proverbially indifferent), and an amount of moral and religious susceptibility, which had exceeded the anticipations of their warmest friends. Their degradations, their sufferings, and their wrongs, have been, in multitudes of instances, removed and mitigated, through the efforts of this Society. Facts might be recited on this subject, that would not fail to cheer the heart, as well of the patriot and philanthropist, as of the Christian.

There are considerations suggested by the condition of the persons employed on the canal, that address, at the same time, our patriotism, our philanthropy, and our religion. These cannot be enumerated in detail. The rapid glance that follows is all that can be given on this sheet.

To the *advantages derived from the Erie canal* and *western lakes*, this great and flourishing state, and particularly that section of it through which the canal passes, is largely indebted for its *unexampled prosperity*.

To render these waters *subservient* to our *agricultural, manufacturing* and *commercial* enterprise, those employed upon them have relinquished *many* privileges and enjoyments, both *social* and *religious*. Being necessarily abroad for a great portion of their time, they are altogether deprived of the blessings and the *soft and chastening moral sympathies* of FIRE-SIDE and of HOME; of the *kind* and *restraining interchanges of social neighbourhood combination*, and of the *stated* means of *moral and religious instruction*. Instead of these, it is not necessary to say, to persons of reflection, that a stream of temptation, far wider than the waters on which they float, is constantly pouring in upon them.

The *loss* of such *privileges*, and the *exposure* to such *evils*, is still a *loss*, is still an *exposure*, whether the persons involved are influenced merely by motives of gain, or are under the pressure of the exigencies of poverty.

To supply, as far as possible, privileges, in some measure commensurate with those of which they are deprived, is at once a dictate of philanthropy and religion; nor can patriotism show clean hands, if she engage not in this work.

What *system* of efforts may be *best adapted* to promote the contemplated design, will be left for the *Convention* hereinafter proposed to determine. The following means, among others, however, it is believed, may be successfully employed:—

1. The distribution of the word of God.
2. The systematic distribution of appropriate religious publications.
3. The employment of missionaries, to apply the means of intellectual, moral and religious cultivation, as far as the nature of the case will admit.

It is essential that there should be a union of effort on the subject, among all the friends of the cause, from Albany to Buffalo.

In conclusion, dear Sir, the undersigned would respectfully ask you to use your influence, in causing a meeting to be called in your village or neighborhood, for the purpose of appointing delegates, to meet in convention at Syracuse, on the 11th day of August, at 12 o'clock, M. to adopt such measures as they may deem best adapted to carry into speedy and successful operation the foregoing design.

We would only remark, that it is earnestly desired, that no diversity of religious sentiments may prevent a union of all the friends of religion and their couutry, in this good cause.

We are, Sir,

Very respectfully, your's, &c.

John Savage.	*John Bradish.*
Richard Varick.	*Jacob Snyder.*
Jacob Sutherland.	*A. M. Beebee.*
Ashley Samson.	*Ben Johnson.*
Seth P. Staples.	*John H. Ostrom.*
Benj'n F. Butler.	*Timo. R. Green.*
Theo. F. Talbot.	*Tho's R. Walker.*

Utica, *July* 20, 1830.

For the Western Recorder.

VERY DIFFERENT CASES.—No. V.

We come now to consider the change effected at death, in the case of a believer in Christ. Could we apprehend, as holy beings do, the real import of *deliverance* from sin, this subject need only be mentioned to be understood. But our sensibility to holy joys is so blinded by sin, that we must derive our views upon this point, in part, from the consideration of the misery upon which the impenitent enter at death. A comparison of the renewed and unrenewed sinner, first in this world, and then in the next, may help us to tolerably clear conceptions of their respective changes, when entering upon a future state. The renewed man, at some period of life, began to feel an unusual interest in the future welfare of his soul, and in all those great truths which characterise the christian religion. After passing through a process, whose several stages was more or less visibly distinct, he became fully sensible of his depraved condition by nature, as also that he must confide for eternal salvation, solely in the sacrifice, merits, and intercession of an almighty Saviour. At this time a thorough hatred of all sin must have been one of the most sensible exercises of his mind. A determination to forsake it, was, perhaps, attended with a degree of confidence, in the prospect of being delivered from its power; and this filled him with delight. But soon, alas, he found how vain such an expectation might prove. His subsequent experience may be compared to a man attempting to swim against a strong current. He labours upward for a few moments; is driven back; again renews his efforts; now is barely able to remain stationary; now recovers strength to ascend a little; again yields to a current too strong for his exhausted powers, and, after a long season, finds himself but slightly advanced from his original position. Such is the struggle between life and death—between the upward flight of the soul on its way to glory, and its downward tendency to the abyss of despair. This is no fancied picture; and if the reader does not see in it an illustration of his own experience, he may fear that the stream will carry him, unsuspectingly, to the abyss below. But one, who has for many years been maintaining the struggle just described, who has rejoiced in the slightest victory over sin, and wept at his thousand failures, will exult in the thought, that the hour of death will be the last hour of conflict, the happy season of final triumph. But who shall describe the transports that follow! We have seen them begun in the dying moments of a Scott, a Brainard, a Payson; in numerous instances among the fathers of the English church, as well as in cases of almost daily occurrence, where obscurity of station leaves the dying state unregistered in the histories of human affairs. For all that follows such dying hours, both writer and reader must seek an account from some sainted spirit, if either of us is permitted to walk the courts above.

We have noticed the happy change in the case of a regenerate soul at death. A peculiar feature in his course below, was his contest with sin, and growing conformity to the image of God. The manner, then, in which he spent his life, was a fit introduction to the change described. The change was simply perfecting a character for which he had been long striving. But, for what has the unrenewed soul been striving? For what state fitting? His life has been spent in sin. By this we mean, that conformity to the law of God has not been sought; that, externally, good actions have not arisen in any case, simply from a desire to please God, or obey his law. We are aware that this is a delicate point. Many persons find it hard to admit, that, in all the course of the externally moral man, the man who is kind, and apparently faithful in the common relations of life, there is, perhaps, *no holiness, nothing* which does not, in some shape, partake of the character of sin.—No; we put the question upon this issue: Is there any single act of this man's life, which cannot be traced to the mere force of education; or to self-interest, as when an action is performed for credit's sake; or to the same principle of animal affection and sympathy, which makes brutes kind to each other? If an instance can be found in the man's life, where his conduct could possibly be traced to no motive but love to God and his law, we yield, that he has not lived wholly in sin. In this case, we appeal simply to conscience, and the word of God. Assuming, then, what it in fact implies in the very term unregenerate, viz. that he has spent his life in sin, destitute of true holiness, and what must be his change at death, we shall inquire in the next essay. C. S. A.

The two following articles, though communicated anonymously, will be understood as presenting authorised statements, and consistent views and motives:—

For the Western Recorder.

AMERICAN TRACT SOCIETY.

THE CHANGE IN PRICES AND DISCOUNTS.

We have prepared the following *summary statement* of the change made by this Society in their system of prices and discounts, and of the reasons for its adoption, from a belief that it will be acceptable to many friends to the tract cause.

The *system now adopted*, is to count each cover of the duodecimo tracts as four pages, and sell fifteen pages for a cent; and to sell the other publications of the Society at the Society's list, all without any discount, except to branches and auxiliaries owning depositories, from which their auxiliaries are supplied with tracts; and the discounts to these to be greater, or less, as their distance from the general depository shall increase their expense for frieght, and as the magnitude of their operations shall increase their expense for rent and permanent agency.—The terms of admitting auxiliaries were, by an amendment of the Society's constitution at the last anniversary, so changed, that "any Tract Society annually contributing a donation from its funds into the treasury of the parent institution shall be considered an auxiliary;" and branches and auxiliaries having depositories, admit their auxiliaries on the same terms.

The *principal evil remedied* by the change, is the doing away of the complex, and to many quite unintelligible system, of requiring one fourth part of the funds of auxiliaries as a donation, and at the same time allowing them a discount of twenty per cent. These were the terms equally to the most flourishing auxiliary in the older states, and to the most feeble auxiliary in the new settlements.

By the present system, it is referred to the option of each auxiliary, and each member of an auxiliary, to designate, according to their own ability and sense of duty, what portion of their contribution shall be for tracts, and what portion a donation; there being appended to the constitution now recommended for adoption two columns, one for subscriptions, the full amount of which is to be returned in tracts, and the other for donations.

The whole system is based on a fundamental article of the Society's constitution, that "*the prices of its publications shall be, as far as practicable, the same in all parts of the United States*," and has a most extensive bearing in favour of all the distant and destitute portions of the country. The principle is, that the Society is common cause for the whole of this great community; those who have means sustaining it by donations; and an indigent man on the banks of the Missouri receiving the same amouut of publications for a dollar, or a cent, as the man who lives next door to the Society's house, or any one of the Society's officers or members.

The publications of the Society are, by the new system, on an average throughout the country, sold at a considerable reduction from the former prices, which the committee have considered to be warranted by the existing reduction in the price of the materials and mechanical labour emyloyed; the principle on which the Society's prices are graduated being to sell its publications "AT COST;" or, in other words, that the whole amount received into the Society's treasury for such of the publications as are sold, shall be equal to the whole amount paid for issuing them.

As the cost of each cover fully equals that of a tract of four pages, there is a manifest propriety in its, being counted four pages in the sales, especially as each cover printed after the change of prices will contain four pages of useful printed matter. But another prominent reason for counting each cover as four pages, is, that by so doing, the committee are able to sell more than ten pages for a cent, and yet fix on a number which is of comparative convenient use in counting.

Whoever regards intelligently the system of operations adopted, will not fail to see its accordance with the fact, that the institution is to all intents a christian charity, which is to be sustained by the donations of the people of God. It is earnestly and confidently hoped that the spirit of benevolence now pervading the christian community, is such, that the aggregate amount of donations from auxiliaries will be enhanced rather than diminished, by its being referred to each to contribute according to their ability and their sense of duty. Aid in donations is urgently needed at the present hour, and will doubtless continue to be needed as long as the Society is called to act. A great portion of the population of our own country are still unsupplied with tracts, and it is an occasion of unfeigned grief that the Society has thus far been able to do no more for South-America and the pagan world.

THE MONTHLY TRACT DISTRIBUTION.

Facts and considerations are almost daily presenting themselves to the mind of the careful observer, which show the wisdom of Providence in devising this system of benevolent exertion. It may, indeed, carry a tract to some, who think it unworthy of their rank and station in life to learn the way of salvation from so humble a vehicle of religious knowledge; and to some, who, hardened in impenitence, will receive it with scorn; and to some, who, abounding in all the means of grace, and improving them, by the divine blessing, to their own growth in holiness, and being the almoners of God's bounty to others, may seem not to be fit subjects for a charitable distribution of divine truth; though few such will consider the monthly tract unacceptable, or fail of returning fourfold into the treasury from which it came. But *the great appalling fact* in relation to this subject is, that by all the benevolent but unsystematic efforts hitherto made in the tract cause, *tracts have reached but a small part of the population;* and that part, to a great extent, has been the part most blessed with all other means of grace. And we might go on, from year to year, with the same miscellaneous efforts, aud yet *one half* of the entire population of these United States would probably never receive a religious tract until their period of probation here on earth is closed.

While we are thus benefitting a part, the command of Christ still sounds in our ears, to carry the message of his gospel TO ALL. Whatever may be our excuses, we cannot evade this command without continual guilt. It is still binding; we now see the duty, and how it may be discharged; and are encouraged by rich blessings attending its faithful performance. The portion of truth presented month after month can scarcely fail of being an object of attention to those who receive it; the monthly visit of a devoted Christian on an errand for eternity, presenting, with love and kindness, the message of the gospel at the *fireside* of the entire population, is a spectacle over which angels might rejoice; and the blessing received by the distributor into his own heart alone outweighs all the sacrifices made.

But we will not enlarge on this topic. We rejoice to see this work going forward; and would invite every active Christian in the land to consider the motives which urge him without delay to bring it into vigorous prosecution in his own vicinity. Far more must be done than has been hitherto, or our solemn obligations in respect to this department of christian benevolence will never be fulfilled.

PATRIOTIC RESOLUTIONS.

For the occasion and the circumstances which called forth the following resolutions, see the first communication under the Temperance head, in the last week's Recorder. When the July anniversaries shall generally assume the character throughout the country, which is here exemplified, we may entertain high hopes of the continuance and perpetuation of our national privileges. Our correspondent assures us, that men of the different political parties and religious denominations, and of different pursuits in life, engaged cordially in the celebration. We hope that the example of Ithaca will not be lost to the progress of sound principles and practices:—

1. *Resolved*, That the anniversary of American independence should always be remembered as a day of national joy, thanksgiving and praise.

2. *Resolved*, That we esteem the President of the United States; and that on this day all party distinctions and feelings should be thrown aside and merged in the name of "American."

3. *Resolved*, That the surviving patriots of the revolution should be affectionately remembered, and liberally provided for, by the American people.

4. *Resolved*, That the memory of Washington, ought to be cherished by the people of these United States, "while the earth bears a plant, or the sea rolls a wave."

5. *Resolved*, That while the children practice and continue in the republican simplicity and virtue of their fathers, our union is in no danger of dissolution.

6. *Resolved*, That while we regard the freedom of the press as indispensable to national liberty, we deeply deplore its licentiousness and corruption.

7. *Resolved*, That while we would frown indignantly upon any attempt to bring about a political union between church and state, we believe with the immortal Washington, that "religion and morality are the indispensable supports of all those dispositions and habits which lead to political prosperity."

8. *Resolved*, That in a republic like ours, every citizen should be esteemed according to the purity of his morals, and the usefulness of his life; and that a self-created mobility, which would look down upon the virtuous and industrious poor with contempt, are unworthy the confidence or patronage of the American people.

9. *Resolved*, That those who are too indolent to pursue some honest calling for a living, and are yet seeking for the emoluments of office, should be taught through the ballot-boxes, that though *drones* may be suffered to live, they must not expect to govern the hive.

10. *Resolved*, That we venerate the old republican maxim of "Measures, not men."

11. *Resolved*, That every attempt to weaken the bonds of union between these American states, should be considered as tending to overthrow the liberties of the republic.

12. *Resolved*, That the attempts that are making to reform the *drunkard*, and restore him to usefulness and respectability, are highly praiseworthy, and deserve the co-operation of every friend of good order in society.

13. *Resolved*, That the perpetuity of our civil and religious liberties depends, under divine Providence, upon the elevation of the mental powers and moral character of the labouring classes in community.

A JUST TRIBUTE.

A correspondent of the New-York Observer, in his first number of a series of "Letters from the West," gives the following testimony in favour of an important institution in our own vicinity:—

There is one thing, however, between Albany and Buffalo, I will take the liberty to notice, although it may seem to be somewhat without the scope of letters from the west, and that is, *the Oneida Institute of Science and Industry*, at Whitesborough, constituted for what is commonly called a *manual labour school*. And here, I must confess, that my eye has not rested on any thing of the kind in our country with such perfect complacency; and I believe I have not overlooked the several branches of this particular enterprise. They have truly *hit the thing*, and compassed the object, so far as their slender means would enable them. And nothing but the *want* of means stands in the way of one of the most interesting, and I may venture to predict, most successful experiments, that has been made among us, in the business of education.

I do not exactly like to call it an *experiment*, on account of the prejudice which the term itself, in such an application, excites. The peculiarities of the system are not an experiment, except in their combination and connection. It is no less or more, than bringing into operation among students those influences, which, as physical causes, have been known in all ages, and among all men, to produce healthfulness of body and mind.

The terrible havoc occasioned by bodily inactivity among those devoted to literary pursuits, and the consequent imbecility of character where life has barely lingered, is a melancholy record in the annals of literary men. The temptations to vice, also, which the hours vacant of study invariably present in the common history of literary institutions, form a fearful consideration, and have hitherto proved an irremediable evil. And the children of the rich, devoted to professional life by a course of literary preparation, must, in all probability, still go on, and scores of them be ruined by vice, or die of dyspepsy. But in an age when christian enterprise cannot be satisfied with those few of the educated, from the delicately fed and delicately nurtured, who are fit and disposed to enter the ministry, and when it must look up and bring forth talents and piety wherever found, the simple question is, shall the vigorous constitutions of the young men thus selected be vitiated and broken down, by the almost entire neglect of physical culture? Or shall effectual measures be instituted and adequate provision made for the preservation of their health.

Economy, too, though a minor consideration, yet being necessary and important for the multiplication of candidates for the ministry, with a given amount of means, can be secured in no way so effectually, as by schools of this description. It would appear from the experiment already made at Whitesborough, that students may nearly support themselves by their own hands, applied to agriculture, horticulture, and the mechanic arts, and that only for the purpose of recreation, without encroaching at all upon the proper hours of study.

I am not prepared to say that this system can be reduced to practice in all schools. I do not think it can, in the present state of society. But let such schools be opened for those youths who appreciate the worth of a liberal education, and who desire it, but have not the means commonly supposed necessary; and especially let them be opened for indigent candidates for the ministry; and let none be admitted under a certain age, say *fifteen*, as at Whitesborough, and none but such as will iudustriously devote themselves to labour upon the farm, in the garden, or in the work-shop, three or four hours in a day; and I need not say, it will ordinarily secure the perpetuity of a vigorous constitution, and a healthful state of mind, intellectual and moral. And their hours of study will be worth incalculably more for the purposes of study. But the question occurs, Can they be made contented and happy? They are supposed to act from principle, and to be willing to do any thing to get an education. They are all of one class; they have a mutual sympathy and interest. It is uniting manual exercise, for a profitable, virtuous object, with the gravity of philosophy, and the ennobling sentiments of religion. Considering the materials of character, which would of course be grouped under such provisions, I cannot conceive of a more happy literary community; and such, I am credibly informed, is the actual proof of the Oneida Institute of Science and Industry. It is all sober fact and common sense. The plan is rational, healthful in application, hopeful in prospect—greatly hopeful. What! has the day come that the child of any poor man may get a liberal education? Yes, and aspire to the greatest usefulness in the church, or to the highest honours of state. It is not problematical; it is demonstrated. And by this very means, peradventure, he shall save his morals and his life.

I take this opportunity, altogether unsolicited, and without concert, to make an appeal to all persons of wealth, who are diposed to aid in the education of candidates for the ministry, and who wish to do the greatest possible good in this way, with a given amount of endowment, to assist the trustees of the institution above named, in raising and furnishing suitable accommodations for students, that they shall no longer be obliged to turn away the numerous applicants, as is at this moment the fact. The location of that establishment, and its supervisory authorities, combine all the attributes that could be asked to commend it to patronage for its specific design. It was organised in 1827, and is now in successful operation, but labours *painfully* for want of funds. Are there none among the pious and wealthy, that will adopt its interests?

I will conclude this letter with a story of fact, hoping to leave on some minds, the impression of its moral. On taking the boat at Whitesborough for the west, I was introduced to a gentleman and his lady from your city. They had spent the Sabbath at Whitesborough, and their feelings had become deeply interested in the character and claims of the school I have been speaking of. It was soon noticed that the lady above mentioned was industriously employed with her needle, in making a variegated quilt for a bed. A strange occupation for an invalid lady, on a journey for health, herself exhibiting every external mark of wealth and ascendancy in society, as well as of accomplished manners. There were many ladies and gentlemen staring with astonishment at such apparent discrepancy, and seemed by their looks to ask for explanation. But the explanation could not easily be had. Having been myself introduced, I made a conversation with the lady so strangely employed, and accidentally learned from her own lips, that though her health was feeble, she thought she could do such light work at her leisure, while journeying, and thus furnish some bed-covering for those young men at Whitesborough, who were struggling so hard to fit themselves for the ministry of the gospel. Blessed Saviour! thought I; is this the power of thy religion? And I could hardly restrain my emotions from tears of gladness at such discovery. Go, ye daughters of Israel, and do likewise.

Your's, gentlemen, &c.

Auburn, N.Y. June 19, 1830.

From the Evangelist.

ONE OF A THOUSAND.

While it is a subject of regret that many professors of religion are so much conformed to the world, as exceedingly to limit their usefulness, it is very refreshing to the spirits of holy ones, to meet with here and there a disciple living above the world, and at the same time shedding a holy influence on all around. Of this latter and better sort of Christians, I knew a man who departed this life a short time since, at the advanced age of ninety-four years. His *whole business*, while I knew him, and as I have been told for about eighty of the last years of his life, had been to serve God and enlarge the kingdom of Christ on earth. His conversation was spiritual beyond that of any other man I ever knew. It was exceedingly difficult to interest him in any other subject than that of religion. The cause of his high spiritual attainments consisted in the fact, that he was more than any other person of my knowledge a man of prayer.

On the day of his burial, when his friends were assembled to commit his remains to the tomb, the subject of his spirituality and holy living became a topic of conversation. Said one, who was more intimately acquainted with the deceased than the rest, "If you will take a short walk, I will let you into the great secret of our departed friend's holy life, and triumphant death." To this proposition a number of the relatives conceded. They were conducted along a narrow beaten foot-path, into a grove, some fifty rods from the house. This grove was the chosen place for many years of this holy man for prayer and meditation. Soon after entering the grove, they came to the devoted spot, the sanctuary where the holy man had carried on his intercourse with the upper world. The very impress of his knees, as he bowed before the Mighty One of Israel, were distinctly visible. He supported himself in this attitude by two saplins, one on either side, which, by long and frequent use, was worn smooth, like polished steel. The place was often visited by the curious, and was ever regarded as one of the best mementos of the worth of this departed saint. This footpath, and the prints of the knees and hands, were visible for some two or three years after the good man entered his rest; but are now overgrown and forgotten.

With this interesting fact before us, is it not proper that the inquiry should be made by the christian reader, "Can my closet or place of retirement bear testimony that I am following the foot-steps of that holy man, and of his Master, whose example he so closely imitated?" If not, it is not surprising that leanness should cover the soul, and that great darkness should be round about.

How loudly do examples like the one before us, reprove those professed disciples of Christ, who spend but little time where no eye witnesseth, but that which seeth in secret.

A WITNESS.

UNIVERSALIST BIBLE.

The plan of the "universalist bible," published a short time since, by Orrigen Bachelder, of Boston, the editor of the Anti-Universalist, may be understood from the following specimen, which should be read in connexion with the second Psalm in the bible:—

1. There is no angry God; he is pleased with the wicked every day.

2. There is no hell; therefore, the wicked shall not be turned into hell, nor the nations that forget God.

3. Upon the wicked, God shall reign temporal and eternal blessings, benevolence and love; this shall be the portion of their cup.

4. All the ends of the world shall remember and turn unto the Lord; even the dead in their graves; or this passage would not prove universal salvation.

5. Now consider this, ye that forget God: Ye shall be saved.

6. Thou lovest all devouring words, O thou deceitful tongue: God shall likewise *save* thee for ever. (*See the Anti-Universalist Bible, Ps.* 52, *verses* 4, 5.)

7. The eyes of the wicked stand out with fatness; they have more than heart can wish; they prosper in the world; and their end is salvation. But the people of God are plagued all day long, and are chastened every morning; and although they are finally received into glory, this is no more than is granted to the wicked.

Such parodies show the amazing absurdity of universalism; the perfect madness and folly of those who are determined to wrest the scriptures to their own destruction.

The visitant referred to in the following article, as we have occasion to know, is a gentleman of no inconsiderable standing. His statements, no doubt, are entitled to full confidence:—

THE CHEROKEE INDIANS.

Gettysburg, (*Pa.*) *July* 6.

We had a visit on Friday last from a gentleman (Col. Gold, of Connecticut) and his lady, who were on their return from the Cherokee nation, where they have spent the last eight months, on a visit to their daughter, who is married to E. Boudinot, editor of the Cherokee Phœnix. A great variety of interesting information relative to these people was communicated to us, all tending to es-

ablish the fact, that civilisation has made a most unexampled progress in the nation.—The great body of the Cherokees live in comfort, and many of them in affluence and splendour. Since Col. G. has been amongst them, he has witnessed the clearing of lands, erection of buildings, and improvements of various descriptions, progressing with steady pace. The education of their youth is becoming an object of desire and attention; and religious instruction and general information is gradually finding its way through the community. A number of letters written by Cherokee children, at one of the missionary schools, were shown us. They were well written, and the vein of piety running through them all, is evidence that the highest and most important interests of these young immortals, are not neglected, by those to whose care they are entrusted.

A large proportion of families manufacture woollen and cotton goods for domestic use, and also for exchange for other articles from abroad; and the wheel and the loom meet your eye in almost every house. Col. G. had with him specimens of their manufactured woollen and cotton goods, which were really excellent, and bear comparison with those of cotton manufactured here. Our informant states also, that the roads are in fine order; that he was able to travel with his carriage through every part of the nation. He also attended the meeting of their General Council, and was astonished at the order and regularity of their business, and the talent displayed by the members. As respects their present perilous situation, they are firm, relying with confidence upon the uprightness of the decision of the supreme court of the United States, before which tribunal they hope to have the question brought.

TEMPERANCE.

From the Rochester Observer.

"DRY VALLEY."

This is a name given to a section of country which includes the congregations of Buffalo and Cross-Roads, Pa. the former under the pastoral care of Rev. Mr. M'Curdy.—The following interesting facts we have obtained from a gentleman residing in that district, relative to the name by which it has long been designated in that district of country:—

About twenty years since, the ministers and elders of these two churches resolved to abstain wholly from the use of ardent spirits, and to recommend the same course to their respective churches and congregations.—Quite a large number adopted the principle of entire abstinence, and resolved to gather their hay and grain without the use of ardent spirits. They were looked upon as mad men and enthusiasts; were told that they could not procure labourers, and that their crops could not be secured. Not however in the least discouraged, they adhered to their pledge, and uniformly found abundance of labourers; and even many drunkards would beg for employment from them, that they might not be exposed to the temptation of seeing ardent spirits, which they had found from experience they could not resist; and the result was, that those who banished spirit from their fields, uniformly gathered in their hay and grain a week earlier than those who used it. These societies were found in existence when the late general temperance reformation commenced; and now, in a section of country embracing those ancient societies, where twenty years ago were forty distilleries, manufacturing vast quantities of the famous Monongahela whiskey, very few indeed are in operation, and *not one* is owned or carried on by presbyterians. Another fact worthy of notice is, that these two congregations have for years past given more for missionary purposes than all the other eight or ten churches in that presbytery, and their cotributions for other benevolent objects, are about in the same ratio.

Their neighbours who were opposed to innovations, (for in that day they had not discovered the danger of a union of church and state, now apprehended from the efforts to promote temperance), ridiculed this project as the combined result of folly and fanaticism, and having not then thought of the modern appellation of "Cold Water Societies," by way of derision, gave the region where these daring innovaters lived, the name of "DRY VALLEY;" a name, which, though originally used as a term of reproach, is now recorded as an honour to those early temperance reformers; one which they will not be anxious should now be changed; one which they will doubtless be quite as willing to retain and to hear repeated, as those will who twenty years ago invented and applied it by way of derision. Thus the times change, and thus men change with the times.

NO FICTION.

I have known a man of an uncommon share of intelligence—*he was a Deacon*—rather a wealthy farmer, who had three sons, young men of great promise. The Deacon was situated in the midst of a section of country abounding with orchards. He erected a distillery at the age of about 50, I should think; distilled the cider of his neighbours on shares, and sold the cider when he could, *except a little for his own use.* But few years elapsed, before one of the sons (perhaps the sprightliest of them) was frequently intoxicated, and the flushed countenance of the good man himself showed too plainly, that *cider brandy cost nothing*. About this time they had the good fortune to have their distillery burnt. But the providence came too late. Cider brandy had now become indispensably necessary, and they could not afford to buy it. Solicitations were made among the neighbours, for *charity* to erect another building, with as much assurance as if there had been a poor family turned out naked by a mid-winter's conflagration.

I knew a neighbour of his: I believe their farms joined. He was one of the most prudent, economical men in my acquaintance; laborious and frugal almost to a fault. He was a man of good mind, but rather eccentric. He was called into important trusts; the first honours in the gift of his townsmen, were frequently bestowed upon him. He grew wealthy; added farm to farm; each one bringing the curse of an additional orchard. His cider would not sell; the Deacon's distillery was near by, and rather than have the apples wasted, they were made up and carried to be distilled on shares, and a barrel was reserved for his own use. In five years, this same frugal, wealthy farmer, was frequently seen staggering home from a neighbouring village, "half seas over."—His sons—but I forbear—they are young, possess fine minds, and I am told there is good hope of at least one of them.—*Vt. American.*

TEMPERANCE IN IRELAND.

Professor Edgar, of Belfast, in a letter published in the Dublin Monitor, says, "Every day is furnishing evidence of the redeeming influence, on prevailing opinions and practice, of even a single example of abstinence for conscience' sake. I know at least one instance, in which, though there was but a single advocate for temperance societies at a large dinner party, yet the decanters remained stopped. In one large district of country, ardent spirits have been banished from wakes and funerals. I know of more than a dozen session houses from which they have been expelled; and in a town where there is a temperance society containing one hundred and forty members, two keepers of public houses have resigned, while another individual, in a different quarter, has not only renounced the trade in ardent spirits, but has become a member of a Temperance Society. Forty clergymen of different religious denominations, are either members or avowed friends of Temperance Societies; *and Roman Catholics and Protestants are cordially uniting in promoting a cause which is free from party poltics, and which seeks the good of* ALL.—*Journal of Humanity.*

TEMPERANCE IN SCOTLAND.

On Monday evening week, a lecture on temperance was delivered by William Cruikshank, in the Caledonian Hall, Dundee. He entered upon calculations, to show the immense loss the country sustained by the vice of intoxication. There were, in Dundee and its suburbs, 500 public houses; reckoning to each of these an income of only £4 per week, (which would not give more than £1 profit), there would be spent in Dundee weekly on drink, £2000, or £104,000, per annum; and, allowing the same rate to the country generally, there would be as much drink in the three kingdoms, as would pay off the national debt, immense as it is, in fifteen years.—*Glasgow paper.*

INDIAN TEMPERANCE.

On the 22d of April, 1710, a select committee was assembled at Lambeth, to consider the address of the *Indian Sachems* to Queen *Anne;* when it was resolved, "That it be recommended to the Governors of New-England and New-York strictly to put the laws in execution against selling rum, brandy, or other intoxicating liquors, to the *Indians*, this being the very *earnest request of the Sachems themselves.*" In the year 1715, it was complained by the Society for Propagating the Gospel, that "Among the *Indians* of the five nations a stop hath been put to the so much expected progress of the gospel, under the conduct of our mission from *England*, by debauching their morals, which is imputable to some of our neighbours in promoting riots and excesses, by the sale of rum so often prohibited; and during which traffic, all sober endeavours used for their salvation must be rendered ineffectual."—*Episcopal Watchman.*

ARDENT SPIRITS.

Dr. Potter, of Portland, in reply to the question how much ardent spirits a person may use as a medicine in case of sickness, gives a short and decisive answer as a result of nearly sixty years' experience in the profession. His reply is, "None at all necessary. When the temperance society in Portland was formed, I disliked the exception, as being totally unnecessary and improper, giving unlimited toleration to the use of ardent spirits under this pretext."

An Edinburgh paper says, that of the twenty-six cases that came before the court at the late sessions in the Perth circuit, "Scotland's skaith" [whiskey] was the cause or concomitant of almost every one.

John Lighton, of South-Leith, Scotland, now living in his 96th year, has scarcely ever tasted ardent spirits, and has drank nothing stronger than tea for the last ten years.

INTELLIGENCE.

THE MAY ANNIVERSARIES IN LONDON.

There seems to be little news this week, but what relates to the London anniversaries, the proceedings of which are found at length in the London World, and show that there has been in general, an increase of effort and success in the great cause of benevolence. We have already given our readers some of the details of these anniversaries, and shall to-day add a few promiscuous gleanings, that will be read with some interest.

The London Missionary Society met may 13th, at the Wesleyan church, city road. In consequence of the death of the late respected foreign Secretary, Rev. William Orme, the platform was covered with black cloth, which gave to the proceedings of the day a degree of melancholy interest never before experienced. After a hymn, the chairman made a feeling address in relation to the lamented Secretary. The report was then read; from which it appears, that the result of the extraordinary efforts of the Society the past year, was the raising of £8,000; making the whole amount of receipts that year, no less than £48,000; a greater sum than had ever before been contributed in a single year. There had also been, from some incidental circumstances, a diminution in the amount of expenditures, leaving in the treasury a balance of £12,000.

The first speech was offered by the well known Rev. J. A. James, of Birmingham, and had reference to the death of the Secretary, and others. While speaking on such a subject, he could not but strike the chord of christian sympathy, with a "trembling hand and a palpitating heart." The Society had sustained, in the death of the Secretary, a "heavier calamity" than had ever before occurred to it:—

"Sir, we have lost other and great men, and I will not be guilty of the indelicacy of making any invidious comparisons; but one circumstance ought not to be forgotten; their sun, happily for us, shone through a lengthened summer day, and went down in the evening of life; but his at noon-day!—He was fully ripened, and fell with all the freshness of bloom upon him; the powers, the noble powers of his mind and heart, exhibited no symptoms of decay. I offer my sympathy to his bereaved widow, to his afflicted church, and to the world at large; for all are mourners, though we are the chief ones upon this occasion. But his name, Sir, is written upon the pages of our martyrology, that book where there were names already written, dear to us all; and he, Sir, is gone to hold intercourse which we are incompetent to conceive of, with Rowland, and Roby, and Harris, and Bogue, and Pellat, and Shrubsole, and Julian, and Waugh, and Wilks, and Hardcastle, and all the rest who have departed, leaving behind them the remembrance of the just and holy upon earth. And God grant that we, when our work is finished, may join that blessed assembly of the just made perfect, and hear the voice from heaven saying, "Blessed are the dead, that die in the Lord, for they rest from their labour, and their works do follow them!"—And the voice still cries, and it saith, "What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, the flower fadeth; but the word of God shall stand forever." And now, Sir, I take my harp from the willow. I leave the strain of elegy, and adopt that of thanksgiving and praise. He has fallen; but not one promise on which the Society rests has been blotted from the pages of inspiraton; not a sinew of the arm of Jehovah has shrunk; not a stone in the foundation has been loosened; not a pillar of the divine throne trembled. All that is essential to the ultimate success of our cause, remains; the purposes of eternity, the perfections of Deity, the grace of Christ, the immutability of truth, and the power and influence of the Holy Spirit, these all remain unchanged.—Our cause has passed through many trials, and trials may yet await it; but it rests on the rock of eternal ages. It is balanced like the ark, upon the sublime summit of Ararat, arched with the bow of promise, and like that uniting the germs of light and the elements of happiness for a new world."

At the close of his speech, Mr. J. alluded to the station in South-Africa, to the decrease of the Society's expenditures, and to several new claims:—

"Allusion has been made to Africa; and I rejoice, Sir, notwithstanding the ardour of that ambition which leads me to India, I rejoice in the intelligence from Africa. Lattakoo begins to reward our efforts, and I rejoice in this, not merely on account of its own intrinsic value, but as adding another proof to that furnished by Isaiah, that it is always too soon to begin to despair. I have just heard an interesting fact connected with the African missionaries, which, with your permission, Sir, I will mention. Upon Dr. Philip's return to Bethelsdorp, how do you think he was received? Why just as the liberator of Africa, the man who smote the fetters of those who were enchained, till he broke them, ought to be received. One hundred and fifty Hottentots assembled at a public dinner to give him a reception, and to acknowledge him thus publicly, as the liberator of Africa. Here, Sir, we see the connection of that liberty which is from beneath, with that which is from above; and these have a close connection and a mutual influence on the world. God hasten the time, when all the negroes in the different parts of the world may be assembled in a similar manner, to hasten that freedom which we are all anxious they should receive!

"Before I conclude, Sir, I must allude to the circumstances that we have heard, relative to the funds. It is a startling consideration, that there should be an excess of £10,000 or £12,000 over the expenditure. I do not wonder, Sir, that you should have felt it necessary to offer some explanation of it. It is a kind of *rura avis* in the land, and it is well, Sir, that you gave that explanation; for had this excess arisen from any want of confidence in the liberality of your constituents; had that led to the abandoning of any important mission, in the contracting of any important operations, or in the neglecting to open doors for future operations, I would have come forward to move a vote of censure on the directors. I am a little afraid of the circumstance, however, after all, lest the avaricious, who want an excuse for doing nothing, and the ignorant, who can understand nothing, should take advantage of it to lessen their contributions. But the man who takes such an opportunity to say one syllable to check the public ardour, or repress the swelling tide of benevolence, is guilty of sedition to the cause; and the man who attempts to persuade his fellow to withhold increasing contributions, is branded as a traitor to our cause, and as such he deserves to be treated.

"There is one thing more to which I wish to allude, Sir, before I sit down. It is probable that our cause may have to contend with new enemies, from that strange, monstrous medley of controversy which has arisen in the evangelical world. I would say to the friends of missions—Let not theological doctrines, as startling for their novelty, as they are heretical in their tendency; let not visionary speculations, splendid visions, partaking more of the illusion which is in the mind of the mistaken Jew, than in accordance with the spirituality of the christian dispensation; let not the minute calculations of symbolic prophecies, for one moment loosen your hold on christian missions. You are in the life-boat of salvation, putting off for the ship-wrecked nations of the world; quit it not for an air balloon. You are holding up that blessed torch of truth, which is to illuminate a dark world; drop it not for fireworks. You are standing beneath the tree of life, plucking and scattering those leaves which are for the healing of the nations, and gathering that fruit which is for the life of the world; quit not your station to cull flowers, or to gather weeds. Keep where you are, and suspect every thing that would for a moment alienate your minds from efforts for the salvation of sinners. For myself, if a seraph form were to appear, and say I had better spend my time in study, and give up my exertions, I should believe that it was the father of lies, transformed into an angelic shape. The persons to whom I refer, obstruct my course as they would with volumes of crude, ill-assorted, and undigested theories, I would take the two tables of the law, and working right and left would soon put them aside, and make way for my career, in fulfilling the command of my Master—"Go ye into all the world, and preach the gospel to every creature." Sir, let us supplicate, and in the devotion of our souls pray:—Oh! Thou, who in ancient times didst send forth thy seraphim, to touch as with a live coal from thine altar, thine own consecrated prophet, to purify him for his own mission; send down upon us all thy heavenly influence; baptise us with the Holy Ghost; that thy ministers may be as flames of fire; that thy churches may catch the missionary flame; that it may burn till the whole earth shall reflect its splendour, and with all her melody of tongues proclaim, the tabernacle of God is with men!"

Mr. J. was followed by a number of speakers, among whom was Mr. Mundy, missionary from Chiasulah.

Mr. M. related many facts illustrating the success of missionary efforts in India, and expressed the belief that the christian labourers in that country were laying the foundation for a church, which would ultimately embrace millions of souls. In conclusion he said, "Brethren, pray for us! I say this, not as a mere compliment: I feel the necessity for your prayers; and I have been surprised, and grieved, and astonished, when I have attended meetings for prayer, since I have returned to this country, at which all have been prayed for, excepting your missionaries to foreign lands! I have been grieved at this."

Mr. M. was followed by several speakers; and among the rest by Rev. Dr. Milnor, from New-York, who, it seems, had been requested by the American Board of Foreign Missions to express from them the tokens of christian friendship for the London Society:—

"I do not know that I can describe, by any language of my own, the duties that have been confided to me by that distinguished society at Boston, who have been so blessed of God in their work in the Sandwich Islands; so blessed of God in their work among the North-American Indians; who are pursuing with such ardour their efforts to enlighten the minds of the nations situated up the Mediterannean, and who in so many ways have put so successfuly forth their efforts for the dissemination of divine truth: I say I do not know, that in language of my own, I can better express those feelings which are given me in charge to communicate to you, and to which I trust every bosom in this large assembly will respond, than by reading a part of a letter conveyed to me:—

"*Boston, March* 9, 1830.

"At a meeting of the prudential committee of the American Board of Commissioners for Foreign Missions, held at the missionary-rooms yesterday, the following resolution was passed, viz:—*Resolved*, That the Rev. J. Milnor, D. D. being about to visit Europe, be requested to represent the American Board of Commissioners for Foreign Missions, at the annual meetings in May next, of the London Missionary Society, the Church Missionary Society, and the Wesleyan Missionary Society, and at the meeting of any other Missionary Society, (they are catholic men, they love the Missionary Societies of all religious denominations), where in the providence of God he may have an opportunity to be present.

"The committee do not doubt that you will cheerfully comply with their request, and that you will avail yourself of every proper occasion to express, in the name and behalf of the Board, the following sentiments to our fellow Christians in Great Britain:—

"1. That the members of our Board, as well as Christians generally in the United States, cherish the most fraternal feelings toward our brethren in Great Britain, and that we hope to be constantly employed in the same works of Christian benevolence to which so many individuals in the united kingdom have devoted themselves.

"2. That the developements of Divine Providence appear to us to indicate, that so far as human agency is concerned, the people of Great Britian and of the United States may expect to be favoured of heaven, in having assigned to them a principal part in the renovation of the world."

"3. That our experience in missionary operations, confirm us in the opinion that the sending forth of able and faithful missionaries into heathen lands, the translation and distribution of the bible, the teaching of children and adults to read the word of God, and the diffusion of religious knowledge by the press, employed in furnishing books and tracts, are means which have evidently received the approbation of God; and that it is the dictate of true wisdom, to make as speedy, as extensive, and as faithful an application of these means as possible.

"4. That we humbly acknowledge our unworthiness to be almoners of the divine bounty to our perishing fellow men; and that we are entirely dependent upon the Spirit of God for even the least success.

"5. That the prosperity of the church, and the necessities of the heathen world, require a great addition to the present number of able, wise, and faithful conductors of our religious charities, and of self-denying missionaries, and of systematic, persevering contributors, and of importunate petitioners at the throne of grace."

RELIGION IN MASSACHUSETTS.

By an article in the Boston Recorder, we learn that several of the congregational associations in that state have been blessed with revivals, the past year. In the *Berkshire Association*, the town of *Adams* has been recently favoured; in that of the *Mountain*, those of Goshen and Chester are specified; the latter of which embraces 70 or 80 hopeful subjects of grace. In *Hampden Association*, four towns have been favoured—Russel, where the number of hopeful subjects is 30: Westfield, where the number is 40; and Munson, where of an hundred hopeful subjects, 81 have made profession. In the *Brookfield Association*, Ware and Palmer are mentioned. In Ware village, 22 persons were added to the church. In Palmer, between 40 and 50 indulge hope, and about 20 have joined the church.

Franklin.—There are five towns in this county, in which are no orthodox churches. Two churches have been supplied the past year. In a few places there have been revivals. One in Ashfield, were the subjects were 150. Of this number, upwards of 60 were members of Sabbath schools. In Charlemont is a very interesting revival at this time, of which the subjects are about 30. In several other towns more than ordinary interest prevails. Sabbath schools are flourishing. In Heath, Charlemont and Hawley, no ardent spirits are kept by the merchants.

Harmony.—In several churches there has been a pleasing attention to religion. In Ward, about 50 have hope, and 20 have been added to the church. In Westborough, 100 have hope; additions about 50. This revival began with the meeting of the association last fall.

Worcester-Central.—In West-Boylston 40, Boylston about 50, Holden 150, have hope. More than usual attention to religion has appeared in several other societies.

Worcester-North.—Has not been visted with extensive revivals. In Ashburnham, the Spirit of God has been poured out, and 20 persons added to the church. In Fitchburg there have been 12 hopeful conversions; in Westminster, 8 or 10; in Princeton, an unusual attention. In Phillipston, a revival of considerable extent has prevailed, and 60 added to the church.

Middlesex Union.—Churches 11; as many pastors. These churches have been driven from their houses of worship, have erected others and been greatly blessed. Only a single church, that of Pepperell, has escaped this trial; and if she long escapes, it will be because the Lord is on her side.

South-Middlesex.—In Sherburne, are about 12 or 15 hopeful conversions, and about 30 inquirers. In Farmingham, 32 have professed religion, and there are about 60 or 70 inquirers.

Andover.—In some of the societies there are favourable appearances, since the year 1830 commenced; in Woburn, both parishes in Andover, Lowell and North-Reading.

Haverhill.—The chill of winter has succeeded to the late season of refreshing, and Zion languishes.

Essex-Middle.—In Ipswich, the first church has received 50, the second 20, and others are expected. Miss Grant's female school has shared largely in the work. In the first society of Rowley, from 25 to 30 persons have hope. In other churches is an encouraging state of feeling. The prevailing evil is a nominal orthodoxy, attended with formality. In Rowley, it is believed there are 10 reclaimed drunkards.

Salem and Vicinity.—Salem, Beverly and Manchester, have enjoyed more than usual attention to religion, and about 100 have been added to those churches.

Suffolk.—A revival has existed in Boston from the commencement of the year 1830. To old South church 20 have been added, and about 60 attend the inquiry meetings. In Hanover and Salem street churches, now united in worship, there have been from 80 to 100 cases of hope. In Charlestown, there have been about 25 hopeful conversions, and nearly 60 attend the inquiry meeting. The church in Cambridge is in an interesting state, and in that society are about 12 cases of hope. In Union church, from 50 to 60 have hope. In Park street church, about 30. In Pine street church, several cases. In South-Boston, 12 have been added to the church, and 7 propounded. The Seamen's meeting has a congregation, varying from 200 to 500.

Norfolk.—At the village church in Dorchester, there are favourable indications. In North-Bridgewater, there have been at different times 100 inquirers, and some cases of hope this year. In Cohasset is a pleasing revival.

Taunton.—In Dighton, the church sings of mercy; 15 or 16 youth indulge a hope. The church at Fall-River has had some tokens of divine favour, in the conversion of sinners.

Old Colony.—One half of the churches assisted by the Massachusetts Missionary Society. About 100 persons were added to the churches the year past; 45 to that in New-Bedford, and 24 in Rochester.

Pilgrim Association; formed the year past; has six churches and six pastors. There has been no general attention to religion for several years. Some additions have been made to the churches, the past year.

Between forty and fifty towns, it seems, are included in the above details. If full statements had been given in reference to each town, as was customary not long ago, we should doubtless have been furnished with many a precious circumstance worthy of being dwelt upon in pleasing recollection. But such a bare index of places, such a mere schedule of names and numbers, as the association have furnished, seems in our view, comparatively speaking, but little calculated to *magnify* the grace of God. Why should the children of Zion be afraid to speak of the triumphs of her King.

Prayers heard in Fulfilment of Prophecy.—Rev. Mr. Bennet, who visited the foreign missionary station in company with the lamented Tyerman, offered the following remarks at one of the London anniversaries, while speaking of the South-Sea islands:—

"The prayers of British Christians have been heard, those prayers that sought the arrival of the period when God would fulfil that glorious promise, that kings should become nursing fathers, and queens nursing mothers to his church. Mahini, the King, Mahini Vahine, the Queen, Hautia, and Hautia Vahine, Tamatoo and his Queen, Tenua Peho and his Queen; who, if they continue in the same spirit that they possessed when we were favoured to see them, take the lead in every good word and work. They are among the most efficient of the instructors in the schools, and are the greatest encouragers of those who offer themselves for christian baptism, who unite for the purposes of divine worship, and who assemble at the church meetings. That they continue I am not allowed to doubt. I have with me a letter from Mahini and his Queen, (for they both unite in it), and several others. After expressing a hope that we may both be saved through Jesus Christ, they say, "We continue, through God strengthening us, to keep our hand fast hold of God's word, and through his blessing we hope God enables you to keep fast hold. We try to be useful here. I hope you will try to be useful in that country to which you are gone. It is a long time since you turned away our islands; (that is their idiom for departing.) If you turn away our islands, we hope you will not turn us away in your hearts. You were in our hearts when you were with us, and you will always grow there." This simple testimony from those who take the lead in every thing that is good, or who are in the most elevated situations of society there, should encourage us, and ought to encourage us, to expect that the great things which God has promised shall be accomplished in his due time; for we shall reap in due time, if we faint not."

An Example.—The following example furnished from heathenism, was given by Rev. Mr. Bennet, before the meeting of the London Missionary Society:—

"When they send out missionaries from Taheita, they select the very best. You may judge of this from the circumstance, that out of the large number selected by them, and sent out to be teachers in other islands, we never saw one named, that was not delighted at the honour conferred upon him in being employed. We do not meet with one, either man or woman, who, when they have given themselves up to carry the word of God to those who are in a state of ignorance, from which they have themselves been delivered, ever came back from the work to which they have devoted themselves. They are perpetually seeking the honour of God, and the redemption of those residing in the islands, where they go from the slavery and chains of sin and Satan, abiding there until the event is accomplished."

Effects of the Gospel among coloured People. A Wesleyan missionary, in the course of his remarks before the London Society, spoke to the following effect, relating to the coloured population of Jamaica:—

"With regard to the reception of the gospel of our Lord Jesus Christ, I am prepared to say that there are no people in a better state of preparation for it than the slaves. A short time since, in a certain part of the island of Jamaica, a child who had been educated in a Sunday school, happened to see a negro mending his net upon the Sabbath day. The child immediately went up to him and said, "Do ye not know that it is written in the word of God, "Thou shalt remember to keep holy the Sabbath day?" "Now, massa," replied the negro, "if you bring de word of God, and read dat passage, I no mend my net on Sunday any more." The child brought the bible and read it; the negro laid aside his net, and going home to his wife, said, "Oh, I never can work upon de Sabbat again." I have seen that where the negroes have embraced the gospel of Christ, and a change has been effected upon their hearts, it was not confined to themselves, but its influence extended to others around them. So great is the respect in which I have known a negro slave to be held, that where the master, a white man, could not obtain credit for five pence, the slave has been sent to a public store for the purpose, and could obtain credit for twelve or fourteen pounds, with this observation, "George, we look to you for the payment of the money." The fact is, that where religion acts upon the mind of the slave, it is capable of raising him to the highest tone of moral feeling. Many a time have I seen the negro in the prospect of speedy dissolution, rejoicing in the hope of the glory of God. Many a time have I seen, both in life and in death, the most astonishing effects produced by the powerful influence of the gospel; and to this moment it affords me the highest personal ground for rejoicing, to reflect that I have laboured among the negro population."

Cochin-Chinese.—By recent accounts from China, it appears that this people are rapidly undergoing both moral and political changes. Chinese influence is rapidly gaining ground among them. A native of Cochin-China has obtained the appointment of prime minister, and assumed the same title as those of the celestial empire. He has succeeded in persuading their young king to forego the practice of barter, as being beneath his dignity. The native jargon is no longer used in official documents, but pure Chinese has been substituted. The penal code of China is also finding its way into the practice of the courts. Budhism does not prevail, though they get all their books from China. Christianity is at present tolerated among the people; but it is not improbable that Chinese influence may bring with it hatred against the Christians. They are, nevertheless, building vessels to carry on trade with Singapore, Panang, and Batavia, which will tend to strengthen the christian community.

Education in Russia.—A letter from a gentleman in St, Petersburgh, inserted in the extracts of correspondence of the British and Foreign School Society for March, states that on the 8th of December last, an ukase was issued containing regulations for the re-organisation of all the schools in the empire, the introdcction of the Lancasterian plan into all the elementary schools where the number of scholars will allow of it, and the establishment of schools in all towns and villages where the inhabitants are sufficiently numerous to support them.—*N. Y. Observer.*

Liberal Donations.—In the Missionary Intelligencer of the United Brethren, we find an acknowledgment of the following donations:—

Gardiner Green, Esq. of Boston, Mass. for the mission of the United Brethren among the Cherokee Indians, $150.

David Goodall, Esq. Littleton, N. H. for the Greenland mission, $100.

The Society of the United Brethren, during the year 1829, contributed $10,000 for the support of missions among the heathen.

From Malta.—A letter to one of the editors of the Journal of Commerce, dated at Malta, (Mediterranean), May, 1830, says—"Mr. and Mrs. Bird and family, and Mr. and Mrs. Whiting, missionaries of the American Board, sailed hence on Saturday, May 1st, direct for Beyroot. *N. Y. Obs.*

Interesting from the Choctaws.—Extract of a letter, dated Emmaus, C. N. June 9, 1830.

"Almost every captain in this district, supposed to be favourable to the gospel, has been broken. Such determined opposition to the gospel I never saw. Every device which malice and ingenuity can invent, is tried to put it down. The Choctaws are told that no men of respectability among the white people are Christians; that it takes nine or ten years to become a Christian; that they are now to lose their lands because the missionaries have come among them, &c.

"Last Sabbath, while in the meeting-house at Chickesake, we received a most abusive letter from one of the acting chiefs and his head men, commanding us to desist from circulating Choctaw books, or he would send his warriors to every missionary house, and burn every Choctaw book to ashes. But in the midst of all this commotion and opposition, the Lord is graciously carrying on his work. On the same day that we received the letter, *fourteen* were added to the church, and for the first time commemorated the sufferings and death of the Saviour. In the evening seven children were baptised. The members of our church, for the most part, have walked as becometh Christians, so far as we are able to judge. But some have gone astray. All, however, now manifest penitence, and we hope have sincerely returned to the Shepherd and Bishop of souls. It has been, and still is, a most trying time for Christians; every exertion is made by the enemy to make them forsake Christ."—*N. Y. Evangelist.*

Benefactions by Dea. Beck.—From the executors of the last will and testament of Deacon Thomas Beck, late of Portland, we learn that legacies to the amount of $2000, have been left to the following benevolent associations. Jews Society, $100; Bethel Society, $200; Bible Society, $200; Baptist Board for the Burman Mission, $500; Waterville College, for the benefit of the theological department, $1000. *Zion's Adv.*

Deaf and Dumb.—We have received the fourteenth report of the directors of the deaf and dumb asylum at Hartford; from which it appears that the whole number educated at the asylum is 333, of whom 119 are still members of the institution. The public cannot set too high a value on this most interesting charity, nor feel too much gratitude to Mr. Gallaudet and his coadjutors, who have made strenuous efforts to promote it.

Dr. Chalmers is about to deliver a course of lectures on "Political Economy, in connection with the moral and religious prospects of the population of the country." He says he is "fatigued in explaining the principles of this subject to the impregnable minds of conveners and common council men." He will try it with his students, who will be called to act on the subjects treated of, and whose minds are comparatively free from prejudice and prepossessions. *Journal of Hum.*

A new congregational church was formed in West-Hartford, Vt. June 3d, consisting of eighteen members. They expect an addition soon of twelve more. They expect for the present the labours of Rev. Azel Washburn, who has been with them about two years past.—*Vt. Tel.*

Upwards of $70,000,000 of saving banks' capital is now invested in the national debt of Britain. The poor have thus a direct interest in the preservation of the government.—*N. E. Palladium.*

REVIVALS.

The following extracts, taken from one of the brief reports of an eastern congregational association, might find an application, we suspect, in more than one district of country. Might not something, a little like it, have been written, in reference to many of the churches in our own vicinity?—

"A gracious God has been pleased in a special manner, to show us his readiness to grant us the influences of his Spirit to convert sinners and build up Zion. A cloud of mercy has seemed to hang over most of the churches; and while we would rejoice with devout thanksgiving to almighty God, for the drops of mercy which have fallen, we have to lament that so few comparatively have felt the saving effects of divine grace. And while we lament this, we have great reason to fear, that one reason why we have witnessed no greater displays of converting and saving grace, has been the fact that Christians and ministers have felt no more of the fire of holy zeal, have exerted no more the influence of godly example, and have offered no more fervent prayers at the throne of divine grace in behalf of perishing sinners. Let therefore, a greater recollection of favours received, a sincere repentance for past imperfections, and holy resolutions to greater faithfulness, excite us henceforth not to live unto ourselves, but unto Him who loved us, and gave himself for us."

Johnstone Co. Indiana.——The Cincinnati Christian Journal mentions a revival in this county, which excites a most precious interest. "Between seventy and eighty persons have been added to the Greenfield church;" and numbers beside them, have, in the judgment of charity, been converted to God.

Massachusetts.—Rev. J. Aldrich, in a letter to the publisher of the Christian Watchman, dated Beverly, July 5, says—"The work of the Lord continues to progress in this place; one after another is brought to hope in the mercy of God, and the number of anxious inquirers is every week increasing."

Connecticut.—A correspondent under date of July 6, writes us as follows:—"I have within a few days been called through the eastern part of Windham county, and you can state in your paper, from my own personalk nowledge, that revivals of religion have been for some weeks in progress, in the first society of Woodstock, and in the society of Rev. Mr. Lane, in Voluntown and Sterling, not far from twenty in each place having hopefully passed from death unto life. Cases of hopeful conversion have also recently occurred in several other places in the country, some of which would be very interesting to you, were it proper so state them at the present time."—*Conn. Obs.*

Marion, S. C.—We learn that the awakening which commenced some time since in this region still continues in a good degree, under the ministry of one of the domestic missionaries employed by the Charleston Association. Brother Thomas had baptised 218 within the 6 months preceding the month of May. He had immersed eleven in one family, including the father, mother, and all the children, at one time. He had extended the right of fellowship to 75 persons recently baptised, all of whom were received into membership the same time.—*Col. Star.*

Cincinnati.—Although no general revival of religion has been experienced in this city, yet it may not be improper to remark that since the beginning of March, the gentle influences of the spirit have descended upon our Zion like dew upon the green herbs. From the time the third presbyterian church was dedicated, instances of conviction and conversion have been constant, though not very numerous. About 100 have been added to the third presbyterian church, and a number to the other churches of the same denomination. Our methodist brethren have likewise, we understand, shared in this visitation of mercy.—*Cincinnatti Ch. Journal.*

SABBATH SCHOOL DEPARTMENT.

Connecticut Baptist S. S. Society.—At the recent annual meeting of this Society, it was mentioned by the agent, that in one of the schools embraced within the bounds of that institution, forty-seven individuals had become hopeful subjects of grace.

About 1200 children of the Sabbath school assembled at the Park street church, in Boston, for a celebration, on the 5th instant.

At the recent meeting of the General Association of Massachusetts, $575 were subscribed in aid of Sabbath schools, in the valley of the Mississippi.

Maine Sabbath Schools.——Another feature prominent in the moral aspect of our towns generally, that is full of promise, is the new and increased interest on the subject of Sabbath schools. It is believed that never, since the establishment of Sabbath schools, has there been so great a number or so much interest enlisted in their behalf as at the present time.—And what is worthy of particular observation, and imitation too, is, adults are beginning to associate themselves in some form with Sabbath schools, and to avail themselves of that system of instruction of which they were deprived in their childhood. It was truly animating to hear that in one town, the man of four score and four was found in the same school with the child of four years of age; and that in another, the child, parent, and grand parent, were associated in the same school. There seems to be a constant progress of improvement in the system of Sabbath school instruction that augurs well for the coming age, well for the church, and well for the world.—*Hillsboro' (N. H.) Conf.*

Value of Sabbath Schools.—While visiting a sick woman a few days since, says a clergyman in Maine, I found a new testimony to the fact that Sabbath schools are exceedingly useful. I knew that the woman had long been thoughtful, but never before learnt that she had a hope in Christ, and that this had grown out of her own reflections upon the instructions which she had received in a Sabbath school, when a child."

WESTERN RECORDER.

UTICA: JULY 27, 1830.

Fifty years ago, the influence of Christians and christian ministers was deemed indispensable to the safety and happiness of the commonwealth—infidels themselves then being judges. The promotion of that virtue, (united with intelligence), which is the offspring of true religious influence, was considered as, under God, the only safe-guard of the republic. Ministers and private Christians were engaged more or less in the councils of the nation; and religious influence was made to bear directly and forcibly upon the political interests of the time. But now how changed the scene! Ever since the first election of the third President of the United States, Christians have been almost as a body withdrawing their energies from this field of influence. The more they have relinquished, the more there has been continually demanded of them; till at length they cannot even unite in a petition to Congress, which is of a character the most reasonable, without occasioning the hue and cry, "church and state," from the ten thousand demagogues of this land!

Why all this? The reason is obvious. Parties are becoming too unprincipled to co-operate with the pre-eminently virtuous and the good. The moral code which has been virtually adopted in party politics, is corrupt in the extreme; and therefore it is that those who adhere to it are afraid of christian influence. And well may they be afraid; for the very existence of their "craft" depends upon the preservation of their code. They must be what would once have been called, at least *politically* dishonest, or lose both place and power. Things have literally come to this. Christians must now stand off. Even an editor of a christian gazette may not touch the slighest thing, which has been made ever so improperly a party question in politics, without rousing the ill nature of some fifty or a hundred prints, that are interested.

What, then, remains to be done? Some of our good-hearted brethren would advise us to relinquish still more; they would have Christians just slip their votes into the box at the poles silently, and without previous concert, and relinquish every further concern about men or measures. But will this suffice? Have we no rights, as a christian community, to be sacrificed or preserved? Have we no love for the nation? And has Providence given us civil liberty, with the expectation that we shall do nothing, or next to nothing, towards preserving it? No. It cannot be. To say nothing of former influence; freedom of speech, and the right of petitioning, are, undoubtedly, among the privileges of our inheritance. Let these be freely exercised, regardless of consequences. Let us *do right*. Then the event cannot harm us.

Sandwich Islands.—The Rochester Observer, contains a letter from the Sandwich Islands, which brings down the dates to March 20, 1830. The letter was sent by private conveyance, by the way of Mexico, and mailed at New-Orleans, 94 days only from the time of its being written. It contains, however, not much intelligence. Mr. Ruggles and his family, it appears, had not sailed for this country, but had finally determined to take a more healthy residence, if such a one could be found. A committee appointed for the purpose were then on a tour of investigation, and great hopes were entertained of their success. A law had also been passed by the natives, against the practice of every species of lewdness, which it was presumed would not operate altogether as a dead letter, either upon the natives or the foreigners. The writer mentions, also, in terms of high gratification, the visit of Rev. Mr. Stewart, and the friendly communication made by our government to the islanders.

"The excellent letter from our government, dictated in a spirit of wisdom and kindness, will encourage the rulers to stand firm like men in resisting any violence or abuse from abroad. The bold reprehension of the abuses which the people have suffered from some of our countrymen, and the high commendation of the cause of moral and mental, and even religious improvement, which that admirable communication contains, will, and actually does afford great satisfaction and encouragement to the rulers, almost all of whom are now professedly aiming to promote those things which are honest, lovely, and of good report."

The Sabbath in England.—The editor of the London Christian Observer rejoices to witness the efforts that are making in various parts of that kingdom, to procure a better observance of the Sabbath day. Committees have been extensively formed; "Sabbath travelling in public carriages, has of late engaged much attention;" and he hopes, "before long, to witness one general and overpowering expression of sentiment from the whole of the christian part of the community." In reference to a *conditional* proposal of stopping one line of carriages on the Sabbath, which proposal, though it had been made in compliance with the pious exertions of a respected clergyman, had nevertheless nothing in it of self-denial, but every thing to the contrary—the editor says—

"If Mr. H. Smith, whose zealous and pious labours have earned for him the gratitude of all who venerate the laws of God or man, can induce any one coach proprietor to make, not a selfish & provisional, but a positive and conscientious determination to honour the Lord's day, at whatever risk, there will be more moral force in one such instance, than in ten thousand hollow and hypocritical compacts, fair upon paper, but meaning nothing. The legislature will see that the christian part of the public are in earnest, when they thus take the matter up upon principle, in the same spirit in which, in earlier days, confessors submitted to the spoiling of their goods, and martyrs went to the stake."

The friends of the six-day lines of conveyance in this country, will not be displeased with such remarks as these, though found in the celebrated periodical of an English episcopacy.

Hamilton College.—The commencement of this institution will occur on Wednesday the 25th of August. The exercises will begin at 10 o'clock, A. M. We are authorised further to state, that besides several orations and other exercises, from the under-graduates, three orations are expected from the class who are candidates for the master's degree, and an address to the association of the Alumni of the College, from his excellency Lewis Cass, Governor of the territory of Michigan. The examination of candidates for admission into college will take place in the college chapel on the preceding day, (Tuesday), at 9 o'clock, A. M.: The prize declamations, at half past 7 o'clock, in the church in the village of Clinton. The Board of Trustees will meet on the same day, at 10, o'clock, A. M.

July Celebration in Morriston, Vt.—The Chronicle mentions two excellent things in this celebration, not always noticeable in arrangements which are of a secular character.—The celebration, "to avoid, if possible, in the preparation, all innovation on the Sabbath," was deferred to Tuesday the 6th inst.; and at the close of the day it was ascertained that "the bar had not been opened for the sale of ardent spirits."

Governmental Testimony.—It was stated by one of the speakers before the London Missionary Society, that "the French government had published an official commendation of their labours in the South-Sea islands."

Pastoral Removals.—Rev. Mr. E. Mason, of Schenectady, it is said, has accepted the call from the Bleecker street church, N. Y. vacant by the death of Rev. Mr. Bruen. Rev. Dr. Woodbridge, of Hadley, is invited to the Bowery church, lately under charge of the lamented Christmas.

Orthodoxy.—A respected writer, who has offered us some of his off-hand remarks professedly on this subject, must have been in a singular mode when he penned them. Many who write for our columns, we are sorry to say, have been in the habit of throwing off their remarks too hastily.

On Thursday the 15th inst. the presbyterian meeting-house, recently erected at Fayetteville, in the town of Manlius, was dedicated to the worship of God by solemn and appropriate religious services. Rev. Mr. Ostrom, of Salina, preached on the occasion from the 4th verse of the 84th Psalm—"*Blessed are they that dwell in thy house.*" The singing was highly creditable to the performers, and all the exercises interesting and appropriate; and the house itself is an ornament to the flourishing village in which it is located.—*Com.*

"*When people are devising plans for doing good, it is not wise to delay their exertions.*"—This was a resolution adopted at a late meeting of the Maine Missionary Society. It did not end in words. A subscription and collection were taken up, amounting to $500.

At the close of the late London Missionary Society, a collection was taken up, which amounted to £235.

POLITICAL.

DOMESTIC.

From the Cherokee Phœnix, July 3.

In our last we published the proclamation of the Governor of Georgia, requiring the removal of all the Cherokees from their gold mines. We can now inform the reader how that proclamation was executed. Supposing the state of Georgia passes a law requiring the removal of the Cherokees from their farms; will the United States troops stand still? Perhaps we may ask, will they co-operate with the state authorities in executing the law? The President has promised to defend the possessory right of the Cherokees to the lands; but how is that promise to be redeemed according to the arrangement of the troops with the state officers? Here are inconsistences through which we cannot see. The attentive reader can now see the true policy and intent of the Indian bill which has lately passed the Congress of the United States. It is indirectly designed to co-operate with Georgia. While force is applied on the one part, money and other inducements are held out on the other; for we understand upon good authority, that the President has sent a notification to the Cherokees, to meet him at Nashville, Tennessee, next month, then and there to enter into a *treaty*. Query—Where are the former treaties? We should like to know first, whether they are good for any thing.

We need not enlarge on this subject. We invite the reader to peruse the following extracts of letters, and let him make what comments he pleases. One observation, however, we cannot forbear to make. *The arms of the Union are to be employed in subjecting us to the jurisdiction of Georgia!!* Did you know this, christian reader, did you know that *the arms of the republic of the United States* were to co-operate with our oppressors? O tell it not in Gath, publish it not in the streets of Askelon!

Gold Mines, June 24, 1830.

Mr. Boudinott—SIR—When I left New-Echota, for the purpose of working the gold mines, I expected no interruption from any source whatever. But I have been painfully disappointed, as well as the Cherokees at this place, in search for gold. A detachment of the United States troops have been stationed at this place. They a few days ago arrested nine gold diggers, citizens of Georgia, and delivered them over to the civil authority of Georgia, charged with the violation of the laws of the United States, prohibiting intrusions on Indian lands. But as the principles of abstract justice have been superceded by political expediency, these men have been discharged without any punishment.

On the 22d, the authorities of Georgia, consisting of a colonel, a captain, and a sheriff, and about thirty or forty men, made a charge on us, and made us nearly all prisoners under the laws of the state, for taking the gold of Georgia, and marched us over gold pits, logs and brushes, in a stile called Indian file, to be committed to gaol, and to be dealt with according to law and Georgia justice. As we marched with a guard before and behind, I indulged in contrasting past scenes with my present condition, now in the custody of the Georgians, for no other cause than working the lands of my forefathers. But as the march was now hurried on, yet slow at that, for I had burnt both of my feet, and could not walk fast, our conquerors came in contact with the troops of the United States, by whom they were all arrested, taken prisoners, their fire arms taken from them, and they taken to the commander's quarters, twenty-five miles from this place, where the two conflicting powers settled the controversy, viz: that the state of Georgia had the right to enforce her laws over the Cherokees. Upon this decision of the two parties at collision, the Cherokees have been notified by the commander of the United States troops, that he cannot afford us any more protection in consequence of the Georgia laws being enforced over us. We are also notified by the officers of Georgia, that they will arrest us all in the course of two or three days, for taking the gold of Georgia; but we are not yet intimidated.—Being very conscious that we are not trespassors on state rights, we expect all to be taken to gaol according to notice.

From another letter, dated June 27th, we make the following extracts:—

"On the 24th inst. another military force of about one hundred Georgians made its appearance. They marched upon us when digging for gold, and peremptorily ordered us to desist. The charge of a warlike force upon us, in time of profound peace, and on a collection of defenceless Cherokees, effected a shock that has completely paralysed our operations. They committed some depredations that are common with lawless and unprincipled men. After parading their troops among the numerous pits dug up for gold, they commenced destroying the machines. During the exposition of their hostile disposition, they fired a platoon at a milk strainer, of tin, on a spring house, belonging to a poor Cherokee woman. This is the manner in which the uncontrolled movements of the Georgians have cast an indelible blot on the American character.

"I inclose you an order of Lieut. Frainer, commanding the U. States troops, which places us in the most extraordinary situation. These troops have made arrangements to assist the Georgians in forcing the laws of the state over us. To-day there will be another military movement."

To the foregoing, the following postscript was added:—

ORDER.—An arrangement has been entered into, by which there will be mutual assistance between the United States troops and the civil authority of Georgia, in all civil processes; the jurisdiction of the state of Georgia having been extended over the chartered limits; and all the natives are hereby advised to return to their homes, and submit to the proclamation of the state authority.

E. FRAINER.

P. S.—They cannot be supported any longer in any thing inconsistent with the laws of the state.

Office of the Colonisation Society, Washington, July 7, 1830.

The Managers of the American Colonisation Society have resolved to despatch a vessel, to convey one hundred or more emigrants from Norfolk to Liberia, on the 1st of October. It is highly important, that applications for a passage in this expedition should be duly made to the Secretary of the Society in this city. Applications for a passage may also be made to J. H. Latrobe, Esq. Baltimore; John M'Phail, Esq. Norfolk; B. Brand, Esq. Richmond; R. H. Toler, Esq. Lynchburgh; or to the secretaries of any of the state or other auxiliary societies.

Chemung Canal Loan.—The proposals for a loan of $150,000, under the law authorising the construction of the Chemung canal, were opened in Albany on Tuesday last. The offers by individuals were, premiums from 9 1-2 to 11 per cent, for five per cent stock. The bank of Ithaca offered 12 1-4, and the New-York state bank 12 1-2 per cent, for like stock; both banks on condition that the money should remain in deposit until wanted, and the bills of the bank circulated. The premium offered for this loan, is higher than any which has preceded it.

The Salt-Springs.—The last Syracuse Gazette says, that it is to be feared that the fraud on the revenue at Salina, is more extensive than was at first supposed; but that there are no facts to warrant the belief that any fraud had been practised by either of the deputies in the villages of Syracuse, Geddes, or Liverpool.—The names of the offending deputies are John M. Ball and George Grinnell, (the latter a brother to the inspector), who are believed to have departed from the state.

Savage Ferocity.—A duel was fought in Arkansas on the 17th ult. between a Dr. Smith, and a Dr. Jeffries, with a ferocity that has scarcely a parallel in history. Three shots were exchanged; by the second and third of which one of the parties had his right arm broken, and the other was wounded in the thigh. They then fired a fourth time, within six feet; when Smith fell dead on the spot, and Jeffries was so severely wounded, that he survived but four hours.

Warm Weather.—The weather during the past week was unusually warm, the thermometer ranging between 84 and 96.

Novel Canal Enterprise.—Cleared at the collector's office in this city, on Friday last, boat Scio, of Philadelphia, for Syracuse. This was a beautiful yawl boat attached to a ship sailing from Philadelphia. The captain of the Scio left Philadelphia in this small boat, with his wife, children and furniture, *rowed* from Philadelphia up the Delaware, through the creeks, into the Raritan river, and across to New-York, and *rowed* up the Hudson river to Albany. Here he takes the canal, and intends to *row* up to Syracuse on the Erie canal; and thence go up the Oswego canal to Lake Ontario, in Jefferson county.—*Alb. D. Adv.*

Albany and Schenectady Rail Road.—Contracts for making this road have been made, and the work is to be commenced this week.

Hon. Stephen Van Rensselaer has been recently elected a foreign member of the French Society of Universal Statistics. Of this body, Cæsar Moreau, the celebrated author of the most valuable works on the statistics of the British empire, is the leading member and founder. The Dukes of Orleans, Chartres, and Bourbon are honorary presidents, and Count De Laborde president. Its object is the general paomotion of knowledge.

In Connecticut, the Legislature have passed a law fixing the penalty of raising a dead body from the grave, for surgical purposes, at a fine of $2000. They have, however, ordained, that the bodies of all prisoners who may die in the state-prison, and remain unclaimed by their friends, be given to the medical institution of the state.

It is now in the season when children, and others who ought to know better, eat unripe fruit, and cholera morbus and dysentery commence their ravages. In the week ending 10th inst. thirty persons died in Philadelphia of these disorders. Boiled milk, thickened with a little flour, is an almost certain cure for dysentery, in common cases.

For the Western Recorder.

AMERICAN COLONISATION SOCIETY.

The subscriber, as agent of the American Colonisation Society, acknowledges the receipt of the following sums, from August 5, 1829, to July 24, 1830:—

Contributed by Rev. Mr. Powers' society, Hanover,	$4 00
Donation from Rev. Mr. Latham, Hamilton,	1 00
Contributed by United Societies of Mendon, Monroe co.	12 00
Do. by the Aux. Society of Whitesboro',	52 00
Collected in Volney, in July, 1829,	1 58
Contributed by Preb. Society, Smithfield,	5 00
Do. by the charitable association of the first Cong'l Society in Hamilton,	2 00
Do. by the Westfield (Chatauque co.) Aux. Society.	4 50
E. S. Ely, of Utica, subscription,	3 00
Since the 4th July.	
Collected in the first Preb. Ch. Utica, 4th inst.	38 41
Do. in the Prot. Epis. Ch. New-Berlin,	25 00
Do. at a united religious assembly, Pulaski, Oswego co. 3d inst.	11 22
Do. in the Reformed Dutch Ch. Utica, 4th inst.	15 00
Do. in the Presb. Ch. Vernon, 4th inst.	7 00
Contributed by the Sabbath sch'l in Rev. Mr. Coe's society, New-Hartford,	6 00
Do. by the 2d Baptist Church, Utica, 4th inst.	9 03
Do. by the Village Baptist Ch. in Homer, 4th inst.	16 00
Do. by the first Baptist Ch. in Homer, 4th inst.	2 25
Contributed by the Presb. and Bap. Societies, Lowville,	10 00
Do. by Rev. Mr. Crane's Society, Westmoreland,	12 50
Do. by the Presb. Ch. Warren, Herkimer co.	2 00
Do. by the 2d Presb. Soc. Utica, 4th inst.	9 36
Do. by a united religious celebration in Sherburne, 5th inst.	31 00
Donation from Rev. Mr. Dixon, Mexico,	3 40
Contributed by the Presb. Soc. Sauquoit, 18th inst.	3 62
Do. by the Temp. Society in Caroline, Tompkins co. at a celebration the 5th inst.	7 34
Do. by the Meth. Soc. Lowville, 4th inst.	8 06
Do. by the Presb. Soc. Fairfield, 4th inst.	5 00
Do. by the Presb. Soc. Westmoreland,	1 00
Do. by the Presb. Soc. Cortland,	8 50
Total,	$313 77

SAMUEL STOCKING.

Utica, July 24, 1830.

MARRIED,

In Albany, on the 19th inst. by Rev. Mr. Kirk, Mr. *Briggs W. Thomas*, merchant, of this village, to Mrs. *Mary Ann Willard*, of Albany.

DEATHS.

In this village, on the 23d inst. *Charles Newell*, son of Mr. H. W. Osborn, aged 15 months.

In Verona, on the 15th inst. *Jonathan Munson*, supposed to be about 35 years of age. He was a stranger, and died suddenly in a fit of the apoplexy; and no information could be obtained of the place of his nativity or of his family connections. The editors of newspapers are requested to give this notice an insertion, for the information of his relatives and friends, if there are any living.

At Amsterdam, Montgomery co. on the 16th inst. *John J. Danforth*, Esq. counsellor at law, aged 32.

In Albany, on the 20th inst. Mr. *James Linacre*, cabinet-maker, aged about 80.

At Otsego, on the 12th inst. Mrs. *Harriet Morgan*, wife of Theophilus S. Morgan, Esq. aged 34.

In Skaneateles, on the 16th inst. Mr. *Simeon Edwards*, aged 70. The deceased was a patriot of the revolution, and for a long period had been an exemplary member of the presbyterian church in that village.

In Peacham, Vt. on the 11th inst. Mr. *Wm. Chamberlin*, professor of languages in Dartmouth college.

For the Western Recorder.

MR. EDITOR—You will confer a favour on the friends of this institution, by giving the following article an insertion in your paper.

Your's, respectfully,

TIMOTHY STILLMAN.

Auburn Theol. Sem. July 20, 1830.

A meeting was convened in the chapel of this Seminary on the 13th inst. at the recommendation of several individuals who have enjoyed the privileges of this institution, and with the concurrence of the faculty; at which a *Society* was formed similar to College Alumni Societies. Its object is to perpetuate the bond of union among its members, and promote the general interests of the institution.

A member was elected to address the Society on the day of the anniversary of the Seminary, (18th of August.)

The first annual meeting will be held in the seminary chapel, on Tuesday, August 17th, at 4 o'clock, P. M.; and it is particularly requested that as many alumni as possible will make it convenient to attend this annual meeting.

For the Western Recorder.

WESTERN EDUCATION SOCIETY.

The anniversary of the Western Education Society is to be holden in the village of Auburn, on Wednesday the 18th of August next, at 7 o'clock, P. M. after the exercises of the annual commencement of the Theological Seminary. The Directors are to meet in the chapel of the Seminary on Tuesday preceding, at 2 o'clock, P. M. A general attendance of the Directors is requested.

By order of the Executive Committee.

JA's EELLS, *Cor. Sec. W. E. Soc'y.*

Westmoreland, July 24, 1830.

N. B.—The editors of the Rochester Observer are respectfully requested to give the above notice one insertion in their paper.

☞ The Utica Temperance Society will hold its annual meeting, for the choice of officers, and the transaciton of other business, at the Dutch Reformed Church, on Wednesday the 28th inst. at 7 o'clock, P. M. Addresses may be expected.

By order of the Executive Committee.

A. McALLISTER, *Sec'ry.*

July 26, 1830.

MEMOIR OF DR. PAYSON.

HASTINGS & TRACY have just received a new supply of the Memoir of Rev. Edward Payson, D. D. late pastor of the second church in Portland.

Also, Strictures on the Review of Dr. Spring's Dissertation on the Means of Regeneration, in the Christian Spectator, for 1829; by Bennet Tyler, pastor of the presbyterian church in Portland, Maine.

A Vindication of the Strictures on the Review of Dr. Spring's Dissertation, &c.; by the same. Christian Fellowship or the Church Member's Guide; by J. A. James. Also, Speech of Hon. Henry R. Storrs, on the bill for the removal of the Indians west of the Mississippi. *July 28, 1830.*

INSTRUCTION.

A GENTLEMAN of liberal education, who has had experience and success in teaching the Greek, Latin and French Languages, with all the other branches usually taught in the best Academies, would be gratified to engage as a teacher, for a suitable remuneration, in some one of the villages in the central part of the state of New-York. Letters may be addressed (post paid, if sent by mail) to K. L. D. to the care of the editor of this paper. *July 13, 1830.* 28w3

MEDICAL NOTICE.

WHEREAS specific charges have been preferred against a Member of the Medical Society of the county of Oneida, and state of New-York, for misconduct in his profession, and for immoral conduct and habits: Therefore, notice is hereby given, that a special meeting of the Medical Society of said county, will be held at the house of Moses Bagg, in Utica, on Tuesday the 27th day of July inst. at one o'clock, P. M. for the purpose of examining into such charges, in accordance with the revised statute of this state regulating Medical Societies.

By order of the President, JOHN M'CALL,
Utica, uly 10, 1830. S. S. PECK, *Sec'ry.*

MORE NEW BOOKS.

HASTINGS & TRACY, No. 94, Genesee street, have just received a Table of Logarithms, of Logarithmic Sines, and a Traverse Table; Turner's Chemistry, new edition; complete setts of Day's Mathematics; Davies' Surveying; Smiley's Geography; Questions on Goldsmith's Rome; Clarence, or a Tale of our own Times; and a new supply of the Family Library, consisting of Millman's History of the Jews, and Lockhart's History of Napoleon. *Utica, July 5, 1830.*

BOTANICAL LECTURES.

MR. F. EDGERTON proposes to give a Course of Lectures on the science of Botany, if sufficient encouragement is given.
Utica, June 15, 1830. 24

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May 25, 1830.* 21

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—
80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.
April 27, 1830. PARKER & HASTINGS, No. 90, Genesee street.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.
Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.
Just received, by PARKER & HASTINGS, No. 90, Genesee street.
Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS, No. 90, Genesee street.
April 27, 1830.

Franklin Primer—Improved Reader—and American Class-Book.

HASTINGS & TRACY have just received a supply of these very popular School Books, recently recommended by the Boston Convention of School Teachers. [This meeting was attended by more than two hundred persons, consisting of gentlemen, teachers, and other friends of education, from Massachusetts, New-Hampshire, Connecticut, and Vermont.] H. & T. will soon be prepared to supply Booksellers with these Works, on the same terms with the publisher at Greenfield.
Utica, June 8, 1830.

POETRY AND MUSIC.

From the Connecticut Observer.

SCENE AT THE DEATH-BED OF REV. DR. PAYSON.

"His eye spoke, after his tongue became motionless. Looking on Mrs. Payson, and glancing over the others who surrounded his bed, it rested on Edward, his eldest son, with an expression which was interpreted by all present to say, as plainly as if he had uttered the words of the beloved disciple, "Behold thy mother!"—*Memoir of Payson, page* 425.

WHAT *said the eye?* The marble lip spake not,
Save in that quivering sob with which stern death
Doth crush life's harp-strings. Lo! again it pours
A tide of more than utter'd eloquence—
"Son! look upon thy mother!" and retires
Beneath the curtain of the drooping lids
To hide itself forever. 'Tis the last,
Last glance! And mark how tenderly it fell
Upon that lov'd companion, and the groups
That wept around. Full well the dying knew
The value of those holy charities,
Which purge the dross of selfishness away;
And deep he felt that woman's trusting heart,
Rent from the cherish'd prop, which next to Christ
Had been her stay in all adversities,
Would take the balm-cup best from that dear hand
Which woke the sources of maternal love;
That smile whose winning paid for sleepless nights
Of cradle-care; that voice whose murmur'd tones
Her own had moulded to the words of prayer.
How soothing to the widow'd mother's breast
Her first-born's sympathy.
Be strong, young man!
Lift the protector's arm—the healer's prayer;
Be tender in thy every word and deed,
A spirit watcheth thee! Yes, he who past
From shaded earth up to the full orb'd day,
Will be thy witness in the court of heaven,
How thou dost bear his mantle.
So farewell,
Leader in Israel! Thou whose radiant path
Was like the angel's standing* in the sun,
Undazzled and unswerving; it was meet
That thou should'st rise to light without a cloud.

Hartford, June 10, 1830. H.

* Revelations, xix. 17.

From the Cincinnati Christian Journal.

THE THEATRE.

We understand that during the performance of the "Hypocrite," at the theatre in this city, the sermon which is always introduced into that shameful production, was put into the mouth of the minister of the first presbyterian church, Rev. Dr. Wilson. Dr. Wilson must feel himself highly honoured to learn that his ministerial faithfulness, as a servant of Jesus Christ, has exposed him to an attack from that quarter. How very graphically the theatrical performances of our day are described by Pollok in his "COURSE OF TIME:"—

"The theatre was, from the very first,
The fav'rite haunt of sin; though honest men,
Some very honest, wise and worthy men,
Maintain'd it might be turn'd to good account;
And so perhaps it might, but never was.
From first to last it was an evil place;
And now such things were acted there, as made
The devils blush; and from the neighbourhood
Angels and holy men, trembling retir'd.
And what with dreadful aggravation crown'd
This dreary time, was sin against the light.
All men knew God, and knowing, disobey'd;
And gloried to insult him to his face."

Secular Songs.—These, emanating chiefly, as they do, from the theatre, must of course degenerate, as that "school of morals" declines, and increases in its baseness. Yet it would be perfectly easy to remedy this evil, and to make secular songs the vehicles of sound sense and sound morality, if only the public were disposed to such a reform. At present, however, the public taste is most deplorable in this respect, and is evidently waxing worse and worse.—This truth is well set forth in an article of the last Euterpeiad, under the signature of Asaph, the same writer, we presume, who has occasionally appeared in the Connecticut Observer. The following comprises a few extracts:—

"What has become of our good old songs, which used to draw tears from every eye, and inspire a kindred feeling in every breast? Who now will presume to ask for the fine, heart-thrilling airs of the last century? What Miss at her piano or harp, has ever heard of Handel's songs, or can play you a delicate morceau of Haydn, or a touching aria of the enchanting Mozart? Instead of these treasures, these gems from the deep mines of the heart, she will rattle you off—"I'd be a butterfly," "Love's Ritornella," "Love was once a little boy," and a whole rack-load of Bayley's, Barnett's, and Parry's vapid, childish, nonsensical stuff!

"Surely, we have lyric poetry enough of a high character, and why should we listen to bird and baby-talk? If there ever was a time when some mighty genius was needed to scatter to the four winds the delusions of the musical world, that time is now. No little weight ought to be attached to the fact, that the present fashionable songs, whose subjects are "cupids, darts, love, butterflies, moths, doves," &c. are placed before our young girls, from the age of eight to eighteen, and that miss must possess an uncommon mind, who can keep herself from at least a tinge of romance, folly, and trifling conversation. Indeed, many of our most popular lyrics are but a short remove from absolute indecency, and language is frequently sung, that would never be spoken without a blush. Now it seems perfectly easy to set the taste of the whole community right. Only let our principal public singers bring forward songs of some character, some point, some sentiment, and the present "winged race" would soon leave us. It is really to be hoped that a better taste is yet to prevail. The moral character of a people depends much, very much, upon its national music. It is the beautiful and patriotic music of Germany, Switzerland, and Scotland, which gives a great proportion of the virtue of the people. Aside from the direct application of religious principles, the music of a nation is that which can easiest change the character and fix the morals of any community. Away, then, with our present degraded style of song, and let us have such music as becomes an intelligent and moral people."

We believe with the writer above quoted, that a reformation such as he proposes is both desirable and practicable; and no doubt there is ample talent in this country for the purpose, if it could once be brought thoroughly and steadily to bear upon the subject. But who shall begin such a work as this? No one man can do it. The mass of the grave portion of the community have been too long disgusted to entertain any hope. The interests of the theatre and the music-seller would present another obstacle; and then the inveterate prejudices of the half-made critics, who bear rule! What single man could withstand these? One of them, the foremost in train at the time, told us a few years ago, that he would give more for one single Italian trill, than for all the performances he had ever heard in this country!!!—Such a monstrous decision would no doubt find advocates.

The same paper above quoted contains the following abstracts, which will not be regarded, perhaps, as *very* important in any respect:—

"M. Vincent, a lute master at Florence, has invented a violin with eighteen strings and two bows, and has called it the *Violin-General*, because it combines with the tones of the violin, those of the contra-bass, the violincello, and the viola.

"The brother of Maelzel, a mechanist, who invented the Panharmonicon, has produced an orchestra of forty-two automata, which play together.

"The Accordion, a new musical invention, is a wind instrument, about twelve inches long and six broad, played with keys, and the sounds which it produces are of remarkable richness. A very short time will suffice to acquire a knowledge of playing upon it; and no instrument, at present in use, discourses more delightful music."

Next in order to the above, occurs the theatrical intelligence, which of course does no very special credit to that publication, or any other.

MISCELLANEOUS.

From the Massachusetts Journal.

POPULAR MANNERS.

Where fault is found, "there is usually blame on both sides;" and so it is with regard to the intercourse of the rich and the poor. If the rich are sometimes proud and overbearing, the poor sometimes feel a pride in being rude, negligent and insolent toward the rich. I love the honest independence fostered by republican institutions; and so much I respect the law of equal privileges, that I deem it as wrong to be impolite to an honest negro, as to a wealthy gentleman. But it must be remembered that courtesy is as incumbent on the poor as on the rich. If a prosperous man is affable and gentlemanly in his accidental intercourse of life, the mere circumstance of his being rich, ought not to subject him to jealousy and dislike; and it is an undeniable fact, that we, who are poor, are in danger of falling into this error. Wise men will put a double guard at the side they know to be the weakest. An ostentatious and unnecessary display of independence, is no proof of its being the genuine sort; all the enduring virtues are quiet in their strength. In the great game of life, each one must play his part; urbanity and charity are incumbent upon all. It would be well for us, if all classes among us had more of the flattering and obliging manners of the French; nothing keeps the links of society so smooth and bright, as an universal interchange of courtesy and kindness. Some consider the arts of politeness as a petty species of hypocrisy, and therefore reject them with contempt; but surely they are not so. Politeness does not necessarily imply friendship; it is a simple indication of good will to our fellow creatures, and a disposition to make them happy; and this we ought to feel towards all mankind. For instance, to offer the best seat in a stage coach to an invalid, or an elderly gentleman, is no hypocrisy; it is a natural expression of sympathy and respect, which, in an exchange of circumstances, we should feel most deeply. Are our stages and steam-boats characterised by such politeness?

An affectionate respect for old people is the mark of a virtuous and refined nation. We are less distinguished for it than we were formerly. The young seperate themselves too much from the old; the old too soon retire from intercourse with the young. In France, elderly people go into society as long as they have sufficient health and strength; and surely if there ever is a time when they need the cheering influence of youthful ambition, it is when the world is in its autumn leaf; and the influence is mutually salutary; for where there is confidence and affection between the parties, how beautifully may the too brilliant colouring of youth be tempered by the mild shadows of borrowed experience.

Politeness and charity are a strong cement to republican institutions. Let all, old and young, rich and poor, cultivate them as virtues politically important. O.

"BE OF ONE MIND."

Nothing, in my estimation, tends to produce a happier state of feeling in the church than *unanimity*. Without this, it is as impossible for them to enjoy the sweet smilings of the Holy Spirit, as it is for the person to enjoy rest whose body is burning with a fever. All who have observed a spirit of hatred in the church, doubtless have seen that it is attended with other evils than that merely of dislike; for where a brother has "hard thoughts" concealed in his bosom, against any of the church, it is impossible for him to unite with such a one in any of the religious duties of the sanctuary, in a manner that will be pleasing in the sight of Him with whom he has to do; and never, so long as these feelings are indulged by any member of the church, can he expect to enjoy the comforts of religion; nor the church, the outpourings of the Holy Spirit. And now, let me exhort all, who love the Lord Jesus Christ in sincerity and truth, to pray for unanimity; and if any indulge hard feelings against any of their brethren, let me exhort such to flee immediately to the foot of the cross, and there bathe their souls in the fountain that flows from the pierced side of their crucified Saviour, and be washed from this sinful stain.

A LOVER OF PEACE.

LOTTERIES.

The state of Maine is teaching a good lesson to those who will read. A principal reason for granting the lotteries now in existence there, was, that "tickets would be sold, and the state might as well have the benefit of it, as to permit the money to go abroad for foreign tickets." *Now*, the Portland Courier is complaining thus:—

"We have a state law prohibiting the sale of tickets in any lottery not granted by the legislature of this state, under a penalty of *one thousand dollars*, or under, according to the aggravation of the offence; and the purchasers of tickets are allowed to be the witnesses to prove the fact. And yet we are assured that more than half, and probably nearly three quarters, of the tickets sold in this town are from other states, and are sold in the very face of the law. Such has been the case for years. The sale of foreign tickets has always exceeded those of home manufacture. It is estimated, (and we do not speak without good authority), that this town has paid for foreign tickets for seven years past, from twenty-five to thirty thousand dollars a year more than the amount of prizes received. A dead loss of a sum sufficient to pay all the town taxes for the same period of time. And this money is not only thrown away for what is useless, but it brings a poison upon the community, and a depth of misery, which no amount of money can compensate."

LITERARY AND SCIENTIFIC.

CHEROKEE LITERATURE.

The London Courier, in quoting Mr. Knapp's account of the Cherokee Alphabet, says:—

"It is not generally known on this side the Atlantic, that the Cherokee Indians have published for some time past, a newspaper, partly in English, and partly in their own language. We have seen several copies of this Journal, but were quite unable to imagine how the Cherokees became possessed of an alphabetic character, till the following very curious and interesting account fell into our hands. It is an extract from the "Lectures of Mr. Knapp on American Literature," and in our opinion, records one of the most extraordinary events which has occurred since the original invention of letters. It appears that an Indian, of the name of See-quah-yah, is the inventor of this Cherokee alphabet, and the inventor under such disadvantageous circumstances, as render him in our humble opinion, one of the most extraordinary men that the world has produced. The universities and other learned societies in Europe would be only doing common justice to See-quah-yah in granting him the highest literary distinctions.

CONSUMPTION.

Some very interesting experiments have been performed at Paris lately, by Dr. Cottereau, a physician of eminence, on patients afflicted with consumption. Having conceived that the anti-putrescent qualities of the chlorets of lime and soda, might be applied with effect to ulcerated lungs, he invented an apparatus for the purpose of administering the chloret in the form of gaseous vapour; and if he and others are to be believed, the effect has even exceeded expectation. Some of the patients in very advanced stages of consumption, after inhaling this gas a dozen times, threw up in the expectoration, tubercles which had been detached from the lungs, and the diseased parts being thus removed, the lungs healed, and again became healthy. Should this statement, which now rests on the authority of M. Cottereau and several other respectable physicians, be true, we may congratulate the faculty on a discovery, which in many cases must prove an incalculable blessing.—*Dublin Literary Gaz.*

BRONCHOTOMY.

Doctor Asa Heath, of Monmouth, lately performed the operation of bronchotomy on his own child, a boy about three years old. Some dry pieces of wood, which it is supposed the child was chewing, were drawn into the windpipe. Before the operation, his respiration was almost totally obstructed, pulsation at the wrist had almost ceased, his eyes were fixed, and he appeared like one in the last stage of life, having been about an hour in the situation described. After the incision was made he was immediately relieved, and breathed through it, till the obstruction, which was above the incision, was removed, after which he soon became as playful as usual.—*Mirror & Obs.*

CROUP.

For this disorder, so fatal to children, M. Bretonneau, a medical man at Tours, appears to have discovered a certain cure, by blowing alum into the throat of the child through an instrument invented for the purpose. In some cases two or three repetitions of this treatment are sufficient; in others, five or six are necessary. Numerous children, rapidly falling victims to this frightful disorder, after the exhibition of the antiphlogistic and other supposed remedies, have been cured by M. Bretonneau.—*French pa.*

HEAT DISCOVERED IN THE MOON'S RAYS.

The following interesting experiment was made by Dr. Howard, by means of a differential thermometer of his own invention:—"Having blackened the upper ball of my differential thermometer, I placed it in the focus of a thirteen inch reflecting mirror, which was opposed to the light of a bright moon. The liquid began immediately to sink, and in half a minute was depressed eight degrees, where it became stationary. On placing a screen between the mirror and the moon, it rose again to the same level, and was again depressed on removing the obstacle." The experiment was repeated several times in the presence of some of Dr. H.'s friends, and always with the same result.

CATERPILLARS.

A gardener in Glasgow, having observed that a piece of woollen, which, blown by the wind, had accidentally lodged upon a gooseberry bush, was soon covered with caterpillars, took the hint of putting pieces of stuff upon other plants infested with these insects. The caterpillars took refuge upon them during the night, and in this easy way the bushes were soon cleared of them.—*Silliman's Jour. of Science.*

A company has been formed at Rome, for the purpose of recovering the antiquities supposed to be buried in the Tiber. Most of the members are scientific foreigners.

Two ingenious chemists of Paris, Messrs. Rattier and Guibald, by an entirely new solvent, and a very delicate process, have succeeded in spinning India rubber into threads of various sizes. This is subsequently woven into suspenders, garters, surgical bandages for ruptures, fractures, or dislocated limbs.

The septuagenarian laureate, Southey, is about to introduce to the English public, the metrical effusions of "John Jones, an old servant," with an introductory essay on the lives and works of uneducated poets.

Among the works announced [in London], by Murray, as on the eve of publication, we notice a "History of Demonology and Witchcraft," by the ever busy pen of Sir Walter Scott.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	3-4	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Rochester	do	Brownville	do
Newburgh Bran. Ithaca	do	Silver-Lake	25
Jefferson County	do	All others uncert. or broken	
Chenango	do	*Maryland.*	
Niagara	broken	Baltimore banks	1-2
Wash. & Warren,	do	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or broken	
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$115 50a117	Sole, oak tanned, lb	20a25
Pearl	122a125	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a30
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	10a11	Sperm, summer st'd	64a65
Java	12a13	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 87a5 00	Havana, white, lb	12a14
Western (canal)	5 12a5 37	—— brown	8a9
Rye flour	3 00a3 25	New-Orleans	7a8
Indian meal	2 37a2 50	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 03a1 10	*Tallow,*	
—— western	1 12a1 15	American, lb	6 1-2a7
Rye	63a65	*Teas,*	
Corn, north yellow	55a56	Bohea, lb	30a32
Oats	36a37	Souchong	44a75
Barley	68a	Hyson-skin	38a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 00a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 00a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

A NEW SUPPLY.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Woods on Infant Baptism, Dick's Christian Philosopher and Philosophy of Religion, Daily Food, Scott's History of Scotland, Child's Botany, The Little Philosopher, in 3 parts, Barber's Grammar of Elocution, &c.

Also, just received, Hoyt's Antiquarian Researches, comprising a history of the Indian Wars in New-England, Brown's Dictionary of the Bible, Hart's Geography, Sequel to Popular Lessons, &c.

Utica, June 29, 1830.

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

To the Editor of the Western Recorder.

SIR—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many:—

Abraham Vanderpool has been employed in my stone ware factory several months; during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Ambrosion. A few bottles of this article removed the offensive smell, *healed the part entirely*, and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N.Y. late Captain U.S. Army.

To Dr. G. Marshall. June, 1820.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829. 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads. Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

NOTICE.

THE Subscriber has removed his Medical Dispensary, No. 39, Genesee street, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & CO. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

HITCHCOCK's NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headache, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases. Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients, and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

DR. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensatory, No. 39, Genesee street.

Utica, July 28, 1829. 30

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints* of *children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street.

August 25, 1829. 34

DEFAULT being made in paying monies due on a mortgage, executed November 17th, A. D. 1826, by Zacharias Weaver, of Vernon, Oneida county, to Asa Willard, and recorded at the clerk's office of Oneida county, in book L. of mortgages, pages 44, 45, and 46, of premises situated in Vernon aforesaid, being part of lot number twenty-seven in the late Oneida purchase; bounded southerly by lands of the Oneida Indians, westerly by the land of Reuben King, northerly by the lands of Briggs Jewett, easterly by lands belonging to the heirs of Andrew Langdon; containing forty-eight acres, be the same more or less; subject to a mortgage to the people of the state of New-York, executed by Daniel Freeman: Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case made and provided, said premises will be sold at public vendue, at the inn of Shelburne Ives, in Vernon aforesaid, on the tenth day of November next, at ten o'clock, A. M. The sum due on said mortgage will be $251.88, the twenty-fifth day of May instant.—Dated May 19, 1830. ASA WILLARD, *Assignee.*

E. ALLEN, *Att'y.* 21

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.